

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTTH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

Mr. Schiller's letter, on another page, will be read with interest. He admits pretty nearly all we said by way of semi-criticism: but we do not understand how he can call 'The Fortnightly' a 'newspaper.' We did not care to mix up the questionable 'Questionnaire' and Mr. Schiller's quite independent Study.

The 'Questionnaire' we shall consider by itself. As the matter stands, we are perfectly satisfied that sufficient desire, and even anxiety, exists to warrant the utmost efforts of Spiritualists to satisfy it.

We have received a copy of the Annual Report of 'The Board of Regents of the Smithsonian Institution,' for 1899, but only just out. It is a massive volume of over 700 pages, and covers an enormous deal of ground. The first 150 pages contain business reports and details: the remainder, valuable Appendices on scientific subjects, amongst which we notice three important and rather full extracts from Sir William Crookes' Addresses on Psychical Research. These are introduced by the following curious and unusual Note:—

The Articles in the General Appendix of the Smithsonian Report are intended, as a rule, to set forth accounts of known and admitted scientific facts, and not of speculations.

The following two articles, forming portions of addresses to the British Association for the Advancement of Science, and to the Society for Psychical Research, delivered in each case by their president, Professor William Crookes, contain, however, speculations so weighty and ingeniously illustrated that an exception is here made in their favour, but it is to be repeated that they are not presented as demonstrated fact.

Other articles are on such subjects as 'The Wave Theory of Light; Its influence on Modern Physics': 'The field of Experimental Research' ('both a broadening and a narrowing field,' says its author, Elihu Thompson): 'An Experimental Study of Radio-Active Substances': and a 'Survey of that part of the Range of Nature's Operations which Man is Competent to study.'

Mr. Joseph Hatton writes in the 'Bristol Times and Mirror' a Paper on 'The revival of Spiritualism.' Its character can be gathered from its prominent heading, 'Cigarette Papers.' It is as flimsy and as destined to end in smoke, but he tells one good story. The story was told to him by 'a man of taste and education, member of a leading club' in New York, who had introduced a certain Captain F. to Mr. Charles Foster, the well-known medium:—

'Do you believe in Spiritualism?' Foster asked. 'No,' said Captain F., 'but I would like to.' Foster lighted his meerschaum pipe, and the séance was opened with knockings,

and went on a little tamely at first. By-and-by, Foster grew excited, and looking F. full in the face, said, 'There is present the spirit of one who loved you dearly, and died of a broken heart.' 'Take care,' said Captain F., half rising from his seat, and nervously clutching the back of his chair. 'She was a deeply-injured woman,' went on the medium, without appearing to notice the startled officer, and speaking as if communing with the dead; 'she was a deeply-injured woman, and when she died—' 'By thunder!' exclaimed F., 'stop. Be cautious, or I may kill you!' He leaned over the table, his white face close to the Spiritualist's. I tried to interpose, but Foster's calmness reassured me. He simply looked straight at the soldier, and said, 'Shall I repeat her last dying words?' F. pulled himself together, though the perspiration was streaming down his face. 'No living soul but myself,' he said, in a trembling voice, 'heard those last dying words; they were whispered into my ear. If you are tricking me, if you make any mistake, I will kill you where you stand.' By this time he had grasped his revolver, and the situation had become too critical for me even to think of interfering. 'Shall I deliver the words to you aloud, or shall she write them?' I had sufficient presence of mind, uninfluenced by curiosity, to say, 'Write them,' and F. acquiesced with a nod. Foster passed a slip of paper under the table, and in a few seconds handed it to the captain, who, uttering a cry of surprise and remorse, fell back into his chair, and did not speak again until we were walking down Broadway. All that day he was like a man possessed, and even now we hardly ever meet without his recalling the circumstance to my mind.

Mr. Hatton follows this with some 'Cigarette Paper' nonsense, and a story about another medium which is a kind of 'exposure,' but it is difficult to say whether it is the medium or Mr. Hatton who is 'exposed.'

We elsewhere use as an argument the great thought which we can best indicate by the phrase, Man's kinship with God. A few hours after writing out that argument, we were turning over the leaves of a discourse by a thoughtful American minister, Minot Osgood Simons, and found the very phrase, 'Kinship with God,' used as an argument on another subject. He maintains that this vital fact of man's kinship with God is the best argument for immortality. He thinks it is 'the heart of the whole matter,' and says well:—

In so far as we recognise that, we recognise the inestimable worth of the human soul. We have the assurance of things hoped for. We are convinced that in the eyes of God this being, who is seeking him by becoming like him, has absolute worth. For what did he yield us something of his own nature? Not that it might mock him in its failure, but that it might praise him in its fulfilment. The kinship with God makes destruction unreasonable.

Mr. Simons adds:—

One may say, 'All this is good for the spiritual man: how about us who are not spiritual?' I can answer simply, Become spiritual. You have the same equipment that other men have. The deep truths of life cannot be accommodated to those who have not developed their power of sight. Become spiritual. It is nothing mysterious; it is simply man with his mind and heart educated and trained. Nothing of lasting value can come to a man until he is thus a spiritual man.

When we succeed in escaping from the merely conventional treatment of our divine spiritual teacher, Jesus, and win the great victory of being able to take him just as he presents himself to us in the Gospels, a great gain has come

into our life and into all human life : and we are persuaded that only so can we retain him, either as human beings or as Spiritualists. 'Over to this idea of Jesus as a type of humanity we must move,' says the Rev. F. Lynch, 'as the crown and fulfilment of the race. This is not taking away from his divinity, but it is insisting that mankind is made for the divine that was in him. It is not pulling him down to our low levels, but it is holding him up as the height in which we are meant to live. It is not investing him with our infirmities, but it is investing man with his dignity and glory as a Son of God. It is the prayer that God may make all men one with the Father ; it is the faith that we are all intended for the oneness with God that was seen in Jesus.'

We have received a further batch of the remarkable Tolstoy books. Here, in one neat booklet, price fourpence, are the four famous stories, 'Where love is,' 'If you neglect the little fire, you can't put out the big one,' 'How much land does a man need?' and 'Iván the fool.' Also a second series of stories, at the same nominal price : 'What men live by,' 'The Godson,' 'The two pilgrims,' 'How the little devil earned the crust of bread,' and 'The story of Ilías.' Another is on the grave subject, 'The relations of the Sexes' : and still another (one penny) on 'The only means,' a deeply pathetic and searching study of working-class problems.

These truly ethical and spiritual productions can be had from 'The Free Age Press,' Christchurch, Hants.

SPIRITUALISM AND EVOLUTION.

A communication to the last issue of 'LIGHT,' entitled 'Spiritualism and Evolution,' calls for a protest from someone interested in the philosophy of Spiritualism.

The writer seems to think that in the physical manifestations of Mrs. Guppy and others, where flowers, fruits, and sometimes animals have been brought, these things have been created instantaneously by the spirits ! It seems very strange to me that anyone who has followed these manifestations could for a moment suppose the claim to be made that they are creations. On the contrary, we have often had proofs that these things are brought from their own environments by the power ; and it is quite miraculous enough how solid bodies are passed through solid bodies without assuming the more stupendous miracle of an instantaneous creation of organised products. At séances where I have been, the spirits have told where the things came from ; and on one occasion a plant was brought from the grave of one of the sitters' children, and on visiting the grave the following day the plant was found to have been removed.

Nor is it necessary to charge the spirits with stealing. They probably never take things from any place or person where they have any value, or where there is any hardship or oppression involved. I have sat in the circles of the celebrated American medium, Mrs. Thayer, where flowers used to be brought by the bushel ; also with Mrs. Billing, who is a noted medium for physical manifestations ; and with Mrs. Guppy, the celebrated English medium, and others of less note ; and I feel sure it was never claimed by the spirits controlling any of these mediums that the things that were brought were creations ! At a private séance in my own rooms, in Philadelphia, with Mrs. Thayer, where there were only a few personal friends, the light was no sooner turned out than thirty-six varieties of the most beautiful hothouse flowers were thrown upon the table, arranged in the most artistic manner ; and at my feet was a beautiful hyacinth. The spirit said : 'Look for the language,' and it was 'I adore you.' It was never claimed, nor did it ever enter the mind of any one of the circle, that they were created flowers, but that they were brought from conservatories.

It certainly would be a backward step for Spiritualists to deny evolution and put in its place claims for such miracles as instantaneous creation to account for the great facts of science with which the genius of Darwin and Wallace has enriched the world. It would indeed be like returning to the 'despised legends of childhood,' and would justly bring upon Spiritualism the contempt of the intelligent student.

HELEN DENSMORE.

SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

In April last we had two very interesting and convincing séances with Mrs. Treadwell at her house in St. John's Wood, N.W. On the first occasion my intention was to have only one sitting ; but the tragic 'passing on' of a young and most promising professional friend, which took place on the day following my first sitting, impelled me to have a second. On this latter occasion a promise was made to me which was not fulfilled till September 28th last, when I had another sitting with this medium, and I am now in a position to deal as briefly as possible with the whole series.

At our first sitting in April last there were present Mrs. Treadwell, my wife, my clairvoyant relative, and myself. The séance lasted one hour and a half, and the medium was under control within ten minutes after the circle was formed. The first control was, as usual, the Indian spirit 'Sophy,' who is always bright and intelligent, and who informed us that a good many of our friends were coming, and would in time control the medium. 'Sophy' then gave place first to my dear old father ; his 'first re-appearance' since he passed on some seven years ago, and who explained to me that he had often been present at my séances with this medium (which had been told me by several controls on previous occasions), but could not 'articulate' till the present occasion. He complained strongly that I had not sufficiently enlightened him as to the 'new philosophy of Spiritualism' when in earth life, and that he had to find out a great deal about it after passing on. He then mentioned *his sudden transition* after a few minutes' illness, while I was on a visit to him at his residence in the country. All this was perfectly accurate and unknown to the medium, and the later conversation we had on the present occasion related entirely to my brothers and sisters still in earth life ; the higher sphere in which he found my mother (who 'went before') on his passing on ; all of which completely coincided with facts and information which I have received at prior séances where my mother and other relations have returned and 'communicated' with me. This part of the séance was of necessity profoundly affecting, but also very convincing, and I hope for a renewal of our loving conversation at some future time. To him succeeded my son, who died in 1889, and here also our interview was of a very affecting and convincing kind. The voice and gestures of earth life were reproduced, and he promised me that when I next secured the services of a materialising medium he would try to show himself again, as he has done on so many previous occasions with Mrs. Mellon, Mrs. Davidson, and Mrs. Titford. He also informed us of the serious illness of a dear old friend, of which we were only partially aware at the meeting but afterwards ascertained its full details as given us by our boy. In short, not the faintest doubt rested on our minds as to the identity of these 'communicators' ; but we were further confirmed in our belief by our clairvoyante in the circle announcing the names of both my father and my son as about to control the medium before any utterances took place. To my boy succeeded in turn my sister-in-law and father-in-law, also identified by the clairvoyante ; and after some affectionate conversation and clear proofs of identity the medium passed under another control, and a very jolly voice, that I seemed to recognise, greeted me, while my hand was warmly shaken by the medium as if controlled by an old friend, and the voice said : 'Well, old fellow, I am glad to come back and talk with you. Your son does not need to come into my office now to do business, as he has got an office of his own.' 'Why, good gracious,' I said, 'surely that is you, William R.' 'Yes,' was the reply, 'and as much alive as I ever was.' 'Who sent you here?' was my next query ; 'was it D. or B.?' (mutual friends now ex-carnate, who have both previously returned to me.) 'It was D.,' said the voice in reply. Again followed the complaint : 'Why didn't you tell me of this when I was beside you?' 'Well, in the first place,' I retorted, 'you would not have believed it.' 'Well, perhaps not,' was the answer. 'But,' I said, 'as I knew you had a fear of death as your years increased, you remember I lent you Miss Marryat's book, "There is no Death," and that should have enlightened you.' 'Oh !' was the reply, 'you did, but

I did not read it as I found it was pure Spiritualism.' I was moved to laughter, and said, 'Well what is this but pure Spiritualism?' 'You are right,' was the reply, 'but I did not understand. You know (he continued) I suffered greatly at the last, and was much concerned at my approaching end; but I latterly braced myself up and got resigned to take what came, as best I could. But had I known it was such an easy "step down" as it came to be I need not have been afraid.' Further conversation ensued regarding certain other friends 'in the spheres,' and my departed friend was able to enlighten me as to several of them whom he had met 'over there.'

Now, this was one of the best cases of spirit return which have come under my observation, because: (1) William R. had been known to me for over forty years; (2) He was a member of the same profession as myself; (3) His chambers were on the same landing as my own, and it is the fact that one of my sons was a frequent visitor to his chambers on business, and both being gifted with a good deal of dry humour, had many a chaff with one another. It is also the fact that, since William R. passed on, my son has had an office of his own, in the same building where William R. did business when in earth life. All our conversation now related to matters commonly discussed between us as formerly, and not the faintest shadow of doubt existed in my mind as to the identity of William R. But he gave me a final test before he left by saying: 'Give us a pinch of snuff, man, if you have your snuff-box with you'; and then he laughed. My reply was: 'That is very good; you snuffed plenty when on earth, but I never did.' Whereat he departed, laughing heartily, just as my old friend would have done as he cracked his jokes and told many of his racy stories when he was here.

Very earthly, very commonplace all these experiences may seem to the sceptic, the evangelical, and the scoffer; but (to me, at least) very convincing and very real. Meantime, it is hardly necessary to say that of William R., D., and B., Mrs. Treadwell had never heard a word from me or any of the rest of the circle. Only one link of the chain of identity was wanting, viz., the clairvoyante had never met William R., and the only portrait of him which was ever in my possession having gone amissing, I cannot make the case complete without it. But should the photo turn up, as I expect it will, the clairvoyante's 'inner vision' will be tested by an inspection of it without any reference to the séance now described.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Room, St. James's Hall, Regent-street, on Thursday evening *next*, October 24th, at 7 p.m.

At Eight o'clock precisely an Address will be given by

DR. WASHINGTON SULLIVAN

ON

'A SPIRITUAL INTERPRETATION OF NATURE.'

Music, Social Intercourse, and Refreshments

DURING THE EVENING.

Admission will be by ticket only. Two tickets have been sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each.

Applications for extra tickets must be accompanied by remittance (Postal Order preferred), addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1902.

THE PHENOMENA CALLED SPIRITISTIC.

By DR. FREDERIC H. VAN EEDEN.

AN ADDRESS READ AT THE FOURTH INTERNATIONAL CONGRESS OF PSYCHOLOGY, IN PARIS.

The phenomena of which I am about to speak to you for a few moments may be called Spiritistic, because from the time of their discovery they have been attributed to the influence of spirits, *i.e.*, to that part which still exists after a man's death. The facts presented themselves thus, and if this explanation has not been universally adopted, it is not because it did not suffice as an explanation. On the contrary, one may say that this hypothesis is more than sufficient; but people did not wish to adopt it because they did not believe that anything of man exists after his death, except his corpse.

Academical science, obliged at last to turn attention to these matters, if only in order to protect its own sacred theories, and to combat a heresy which began to become disquieting, has succeeded in reducing considerably the number of the phenomena declared to be convincing. Nevertheless, there always remain some which the most serious and scrupulous observers consider to be inexplicable according to physical laws. These are of two kinds—physical phenomena and psychical phenomena. It is to the second of these alone that I have paid sufficient attention to enable me to form a decided opinion.

To be exact, there are persons endowed with exceptional faculties which give them knowledge, impossible to obtain by means of the senses. On this point all serious and scientific investigators who have been occupied for any length of time, and deeply, with the subject, are in agreement. Fifteen years ago, Spiritualists had to be content to parade the names of Fechner, Zoellner, and Sir William Crookes. Now, if we reckon merely those scientists who accept the reality of the facts without theorising as to their explanation, the list is much larger. After repeated experiences with Mrs. Thompson, I venture to classify myself among the convinced.

Among those who recognise the reality of the facts there is much difference of opinion as to the hypothesis which should account for them. Perhaps the most prudent course is to absolutely abstain from forming any hypothesis. The preliminary condition for observation of the phenomena should be a rigorously neutral and passive attitude.

But this is almost an impossible attitude to a mind habituated to our scientific methods, which requires an hypothesis even for the most confused and disconnected facts. It must act, discover the secret, and follow up connecting links, and in order to act it must have some conception which can serve as a guide. The scientist is like the ordinary run of men in this, that he is without philosophic resignation; he can never believe that there are things too high or too deep for his intelligence, and he cannot prevent himself from formulating a theory of some sort immediately he has observed a fact.

There are now two well-defined groups in the camp of investigators, when the people who deny everything have been eliminated. The first group accepts more or less completely the primitive hypothesis of spirits, and believes in the influence of spirits and impalpable, invisible, beings on the body, brain, and organs of living people. The second group accepts the facts as quite extraordinary, but does not admit that we have, up to the present time, discovered a single fact which absolutely constrains us to recognise the existence of spirits who can act on the brain of the medium. They claim that all may be explained by personal, though exceptional, faculties of the medium, such as telepathy and clairvoyance. This is the state of things in this advance-post of modern science. The two groups are so clearly accentuated that one feels obliged to range oneself in one group or the other as soon as the subject is gone into. The discussion has been warm, and is conducted on both sides with skill and eloquence.

Evidently the first hypothesis is, as an explanation, much the simplest. Once grant the existence of immaterial beings who can operate upon men, and all the rest can easily be

accounted for. As an hypothesis this idea is neither absurd nor contradictory. On the contrary, from the philosophic point of view it seems a much more probable idea that there are an infinitude of rational beings, more intelligent than ourselves, who are invisible to our perception whilst they throng around us, than the arrogant assumption that we are at the summit of intellectual development, quite unique in our human existence, and that it is not possible for living beings to exist near us without our perceiving them. Are not our organs of perception limited to the small number of five, with a very narrow field of observation for each?

There are, therefore, scientists, and among them very celebrated names, who explain all the phenomena by the operation of spirits. This is the opinion, for example, of Dr. Alfred Russel Wallace. Those, however, who accept as probable the existence of spirits, may long dispute the legitimacy of explaining the phenomena by recourse to this hypothesis. It seems, indeed, too convenient, and not in line with the economy of science, which is very parsimonious in its employment of causative forces, and very prudent in every approach towards the unknown.

Telepathy and clairvoyance having been recognised as realities, and the undefined, marvellous faculties of the unconscious or 'subliminal' part of man being taken into consideration, it is desirable not to have recourse to the spirit hypothesis except as a last resource. Such is the opinion of Professor Sidgwick, Mrs. Sidgwick, Mr. Podmore, and others. From the theoretical point of view, this position is impregnable. It is always very difficult to prove strictly that something which the medium seems aware of has never been within the range of unconscious perception throughout life. And this difficulty becomes an impossibility when such a faculty as clairvoyance is admitted, for which there is no hindrance and no limit either in space or time.

I should like to give an example out of my own experience with Mrs. Thompson.

All possible precautions had been taken to conceal my name and my nationality. I entered at the first séance without being introduced or announced. To Mrs. Thompson I was merely an unknown personage, such as she had often had presented to her before. Well, at this séance, at which I was only a mute spectator and auditor, she made fairly successful attempts to pronounce my name. At the second séance, without my having been in any way in communication with her, she gave my name in full—pronounced as it would be if read by an English person—and the Christian names of my wife and of my children. Afterwards she indicated my country and my dwelling. That is to say, she pronounced the names without knowing exactly to what they referred. She began by calling me M. Bussum (Bussum being the place where I lived); she asked what was meant by 'Netherlands'; she said I had a relative called Frederick, and afterwards that I was a gardener of 'Eden,' and so forth. It was only at the end of many séances that she became capable of disentangling this pell-mell of sounds and names.

To explain all this one may suggest three or four hypotheses:—

1. Conscious fraud, a system of espionage, a bureau for secret information of such perfection that the English Government might well envy it. For anyone who knows Mrs. Thompson this explanation is quite put out of court.

2. Unconscious fraud. The medium might have seen a letter or a card somewhere, and by some incredible perspicuity and combination of faculties on the part of her subliminal consciousness, she might have concluded that these names referred to the unknown person whom she saw unexpectedly for the first time.

3. Information given by spirits who knew me. This is the explanation given by Mrs. Thompson herself. That is to say, when she is in trance her voice tells us that another personality, a spirit, speaks to us by her mouth whilst Mrs. Thompson is asleep. And, indeed, when Mrs. Thompson awakes she tells us long dreams which she has had on all sorts of subjects, whilst her voice was speaking to us in her trance state.

4. Finally, the fourth supposition may be that Mrs.

Thompson is clairvoyant, that she reads my unconscious mind, and there finds particulars concerning my person, and constructs out of these details a spirit entity, a fantastic figure which speaks by her mouth.

How are we to proceed in order to eliminate false theories? By what evidence can we direct our choice?

The question of fraud seemed to me easy to solve. When on three successive occasions I received information about objects whose history was known only to myself—information for the most part correct and very characteristic; when I received the Christian name and the exact description of a young man who had committed suicide, and an article of whose clothing I had brought without telling *anyone a word about it*, I was very sure that this was not explicable either by fraud or coincidence. Of course this testimony is not sufficient for anyone who questions my capacity either of memory or observation, or my veracity. But no one's testimony is sufficient if taken alone; all evidence must be supported by repetition and by the testimony of others.

The choice for me, then, remained between telepathy, or clairvoyance, and the spirits of other entities.

(To be continued.)

OLD MEMORIES.

BY JAMES ROBERTSON.

II.

DR. W. B. CARPENTER.

Many words which once upon a time cropped up continually in connection with the subject of Spiritualism have long dropped from our view. 'Unconscious Muscular Action,' which boasted Michael Faraday as its parent, I have not seen mentioned in the pages of spiritualist journals for many years. It was but a crude conception of a great man who was certain that the strange phenomena he had heard about could have no real existence; so, using speech without much thought, he set them down to the unconscious action of the sitters. What he heard from men of eminence might have shown him that his theory could only apply to a part, certainly not all, of the phenomena. 'They who say these things are not competent witnesses of facts,' was the reply made. The fine spirit of cautious, painstaking research which characterised his life could not be applied to the investigation of these new marvels; to him they were grotesque, without relation to Nature, and so he met those who sought to make the matter more plain to him with the haughty words, 'It would be a condescension on my part to pay any more attention to them.' In his case science, whose claim it was that the most obscure phenomena were worthy of observation—that 'There is no great and no small to the Soul that maketh all'—had no eyes for the observation of that which pointed to the deepest concerns of mankind.

During the ten years from 1868 to 1878 the warfare associated with Spiritualism was waged fiercely in the scientific camp. Sir William Crookes in 1871 had commenced to write the articles which now form the epoch-making volume, 'Researches in the Phenomena of Spiritualism.' In a truly scientific spirit he had gone out of the beaten paths of ordinary observation, to seek for truth through the highways and byeways, and having found it, gave it out plainly and fearlessly, without regard to authority or prejudice. Here was presented a record, in a new domain, of certain occurrences which were plain to the eye, and audible to the ear, and palpable to the touch—facts which might well have been welcomed.

The reverse, however, was the case; Sir William was met with shouts of derision. We can scarcely, at this hour, understand the rage with which his statements were received from different quarters; he was assailed on all hands, a storm bursting over his head which he bore in the bravest spirit. Men, who for years had preached toleration and the continual need to examine strange facts, lost for a time their mental balance, and displayed the spirit of a virago. What was described in plain words, made more plain by engravings, was met with the argument that these were inconsistent with recognised natural laws and therefore

could not be. Not one of the opponents ventured to say, 'I have tried the experiments described by Sir William Crookes carefully and patiently, and find no such results,' but, instead of that, several condescended to personal abuse and vilification. His scientific reputation was belittled in every conceivable way. The man who had discovered the metal 'Thallium' and Radiant Matter, the Editor of the 'Chemical News,' who had built up a reputation as a close observer of the minute, was declared incompetent to make a simple test apparatus, and to be wanting in power and judgment. Faraday's words, that those who said such things as Crookes could not be competent witnesses of fact, were echoed by many. Tyndal, who had long been Faraday's assistant in the Royal Institution, was as sceptical as his master, saying, 'There were men of science who would sell all that they had, and give the proceeds to the poor, for a glimpse of phenomena which were mere trifles to the Spiritualist.' But he really never sought to catch a glimpse, feeling, like Faraday, that it would be condescension to examine what was presented.

The clearest evidence of the spirit which prevailed regarding the investigation of spiritual phenomena is shown in the oft-quoted words of Huxley when asked to join the Dialectical Society—'Supposing the phenomena to be genuine, they do not interest me.' The man who dealt so lucidly with the 'Physical Basis of Life,' and revealed so much of close observation in dealing with 'a piece of chalk'; who defined so broadly in his life of David Hume what should and what should not be considered as evidence for the miraculous, forgot all his own teaching when Spiritualism was mentioned. His cry had ever been that the discovery of one fact invariably leads to an endless series of other facts which grow out of it. There can be little doubt that he held the conviction that knowledge of a future life was unattainable; he had concluded that there was none, and that all touching of such matters meant a return to mystery and superstition. Tyndal in his Belfast address had said that 'Science, single-handed, had built at least one wing of the many-mansioned house, which man in his totality demanded.' Had he only looked at one item of what Crookes presented, he might have registered an addition to our catalogue of natural facts, and thus have helped to build several wings to the many-mansioned house which humanity demanded; but we can only retain what we wish to hear, what comports with our experience and our desire.

The great public opponent, however, of Sir William Crookes' 'Researches' was Professor W. B. Carpenter, of the London University, who for long evinced a bitter spirit of antagonism. A man of positive mind, he had dabbled long in occult matters, making superficial investigations at intervals. He held the unscientific idea that he had learned all that could be possibly known regarding such matters, and had found Spiritualism an imposture, a most mischievous epidemic delusion which it was his mission to crush. What warrant, therefore, had Sir William Crookes to rush into print before sitting at the feet of the man who knew all? Though, according to his own account, all was imposture, he could not leave the subject alone. Articles of the most condemnatory kind, explaining the sleight-of-hand means by which Crookes had been duped, were found in the various scientific journals; while the 'Saturday Review,' the 'Spectator,' and other literary papers supported Carpenter's position. Carpenter lectured publicly against the subject in St. George's Hall, London, and afterwards published his lectures, no doubt feeling assured that the epidemic delusion had now received its *quietus*. But Crookes was ever on his defence, completely assured that he had not exaggerated a circumstance; and so daily the warfare went on. In a notable article in 'Fraser's Magazine,' for September, 1877, Dr. Carpenter repeated all the nonsense he could pick up, which he hurled forth. Stainton Moses said of it that he seemed either to write in reckless haste, without understanding or grasping his subject, or to answer his opponents without reading their arguments. His mental prepossessions blinded him continually, but he rushed madly on, castigating all and sundry who came across his path. Crookes might have claimed some practical experience in sifting and weighing evidence; what he had done in other subtle realms might have been considered a qualification for arriv-

ing at a judgment of what was true, what false, what real, and what imagination or imposture; but what were these claims to Dr. Carpenter when placed beside the information given him by friends who had sat at spiritual circles, or the extracts from American newspapers, which vouched that there was nothing but palpable fraud everywhere. His strongest weapon, however, in the Fraser article was D. D. Home's 'Lights and Shadows of Spiritualism,' then just issued. There he found, ready to his hand, a quiver full of poisoned arrows to shoot at Spiritualism, collected by one of the camp he was attacking, Home, evidently soured after his withdrawal from active participation in the work of Spiritualism, conceived the idea that all other mediums were tainted with fraud, that outside his own presence little transpired which was of a genuine nature. Stainton Moses in his 'Carpenterian Criticism,' makes a severe attack on Home for his one-sidedness and exaggeration. The book is full of *animus*, and its record of what Home sets down as imposture, served Carpenter admirably. Home's 'Incidents in my Life' was forgotten for the time. He would not attack Home's beliefs after he had produced for him this heap of mud. W. Irving Bishop, the showman, at that time performing in America, had also sent him reports as to how he had produced by sleight-of-hand all that the Spiritualists claimed, and that already through his efforts Spiritualism was dead in America. The article so full of settling proofs (!) made considerable commotion; notice of it was taken by the entire newspaper press, and it was named a 'crushing exposure' of the claims of Spiritualists.

The doctor was, however, soon met on his own ground, the pages of 'Fraser' being opened the following month to the pen of Alfred Russel Wallace, who made a brave and conclusive defence. He showed what prepossession and blind scepticism could do; that they made a scientific man unscientific; a wise man foolish; that the scepticism of Dr. Carpenter was a blind, unreasoning, arrogant disbelief which shut its eyes to all that opposed its pet theories; that his dominant idea of putting down Spiritualism prepossessed him so much that it seemed impossible for him to state the simplest fact without introducing some imaginary fact of his own to make it fit his pet theory.

The association of the name of Dr. Carpenter with Spiritualism is now largely forgotten. What he wrote and said is hardly ever, by anyone, cited as authoritative. The scientific world has ceased to be angry with us, and a few years since elevated the most prominent defender of the facts, Sir William Crookes, the man so long maligned, to the loftiest seat in their Council. Time brings its revenge. Those raps in that Hydesville cottage were the beginning of the fierce strife; who ever thought in 1848 that anything so obscure would set the scientific world by the ears? The evidence of a future life becomes clearer all the time. Many of the modern scientific school are in close touch with us, and the work they do helps on the good time. Our beautiful light throws its rays on many, bringing them gladness and peace. It has transformed many appearances, shown new links in the chain of man's progress, and brought to the soul a knowledge that is priceless. If it has not blessed those who persist in shutting their eyes, it has given certainty and rest to those who have looked with candid minds. The gates are opened and can never swing back; thrills of joy and surprise are daily entering mourning and truth-seeking hearts, and soon from many quarters as yet silent will be heard the psalm, 'I thank God for Spiritualism.'

SOUTH WALES.—An important and successful series of mission meetings have been held in South Wales, at which Mr. George H. Bibbings was the speaker, commencing on Tuesday, October 8th, at Barry Dock, and followed by meetings in Cardiff on Wednesday, the 9th inst., and in Swansea on the 10th and 11th. The audiences were large and attentive, the addresses were brilliant, much interest was aroused, and numerous questions were put to the speaker and ably answered. Mr. E. Adams and Mr. E. S. G. Mayo (of Cardiff), and the Rev. Tudor Jones presided, the latter showing his active sympathy and making a fine opening speech. As these were the first meetings of the kind in Swansea their success was very gratifying. The 'Rules for Circle-holding' leaflets, kindly supplied by 'LIGHT,' were eagerly sought after, and the names of several persons were given in as being desirous for local organisation. Miss Harney-Clark gave an exquisite rendering of a solo, 'The Beautiful Golden Pathway,' and Mr. and Mrs. Taylor, Mrs. Adams, and Mr. and Mrs. Bridgeman very heartily co-operated to secure the success of the meetings.—E. A.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
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THE HOLINESS OF GOD AND MAN.

In our late Study of 'The Ideal Holiness,' we attempted to set in a clear light the absolutely vital truth that holiness, with God, must be, in essence though of course not in degree, the same as holiness in man; and we pointed out that this would not be questioned but for certain painful necessities turning upon the survival of mediæval thoughts of God which are utterly incompatible with the saner thoughts of to-day. But we had to postpone the inferences which gave to our exposition and argument special practical value; and these we now proceed to set forth, as an indication of spiritual religion which will one day permeate all the churches, and for which we are preparing the way.

One elementary and obvious inference is that God is to be seen and understood in His works, seeing that all things are symbols or manifestations of Him. This statement is not without its difficulties. Man Friday's question is still naturally with us: 'Did God make the devil?' and many still ask Blake's burning question: 'Did He who made the lamb make the tiger?' The honest truth is that we see but dimly: and yet it is also true that we see some things quite clearly. We see, for instance, that it is, on the whole, a beautiful world, whose tendency is always for fulness of life: and another thing we see;—that in many ways it is most beautiful before man crowds in to defile or 'improve' it: and there are times when we seem to get glimpses of the truth that even the devil and the tiger are at all events inevitable in so large and complex a bid for freedom and life. But, any way, the old Hebrew poet was right: 'The heavens declare the glory of God and the firmament showeth His handiwork'; and he too was right who saw light everywhere, and sang: 'All Thy works praise Thee, O God!'

But what of man? Here also we encounter the devil and the tiger, but here, more manifestly than in what we call 'Nature,' apart from Human Nature, we can see the uplifting process, the mighty tide of good. But if we say, 'Man reveals God,' it is only common-sense to take that 'with a difference.' We can only mean that man at his highest, man in his progressive movement, reveals God. And he does. The loving parent, the tender nurse, the good physician, the faithful servant, the merciful master, the just judge, the upright citizen, the Christly philanthropist, are veritable revelations of God, 'living epistles, read and known of all men.' It is here that we find the spiritual oneness of the human and the divine,—in this true Bible of the race: and it is here that we also find the

revelation of God in Man. It is this spiritual kinship which gives such profound significance to the command, 'Be ye holy, for I am holy, saith the Lord.'

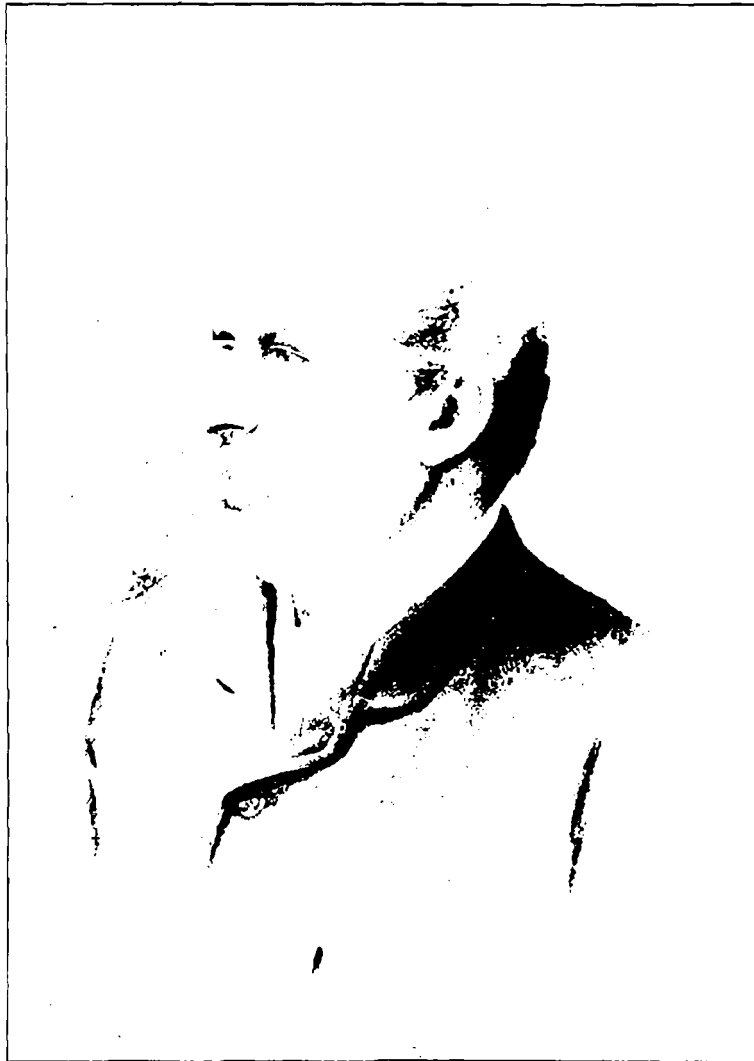
Holiness, then, is the true condition of man's being. The call, 'Be ye holy, for I am holy,' is the call of the Maker to that which is made. It is equivalent to, 'Be thine own true self.' Man is not a fallen creature: he is a risen creature. He has not to rebuild a ruin: he has to finish a glorious temple. He is not necessarily 'born in sin and shapen in iniquity.' He may be that; but not necessarily. He may be born in purity and shapen in divineness: and his destiny is to be so shapen and born. The Fatherhood of God is not a mockery nor a phrase. It is the greatest conceivable spiritual reality: but we must bear in mind that the Fatherhood of God is practically identical with Natural Evolution. The great Son of God is being born, and all the ages are needed for it, ay! and all the birth-pangs of a Human Race slowly emerging from the condition of the beast. This is the true Gospel of Paul and John, and it is the true Gospel of our modern Spiritualism which, by virtue of this alone, differentiates it from mere Spiritism. Let the world and the Church take note of this,—that we proclaim the spiritual oneness of the human and the divine, that we bind together, as in one eternal law and love, the Father and Natural Law, that we hold fast by the uprising of the spirit-self as the true end of human existence, and that the ultimate issue even of Sociology and Politics will be found in the recognition of the supremacy of that spirit-self, above all the paltry considerations of rank and wealth and so-called 'culture' which are now as often the excuses for selfish tyranny as the guides to justice.

From these considerations springs the consolation that we are not fighting the battle of life alone. In any sense in which we believe in God, we must see that our advancement is a part of the working out of the eternal purpose. There is a predestined evolution of human holiness as well as of the human form. All the laws and forces of Nature push on and work for perfection. The survival of the fittest will, in the end, be the equivalent of, 'Be ye holy, for I am holy.' Very wonderful is that saying of Paul, 'Work out your own salvation, with fear and trembling, for it is God who worketh in you.' The modern version of that is Matthew Arnold's 'The Power, not ourselves, which makes for righteousness.'

It follows that we have in our own keeping the verifying faculty concerning whatever has been attributed to God. This is the vital point from which we cannot recede. The final authority is within. At certain stages of its development it must be imperfect, and in certain circumstances it may be overridden, but it is there; and it is destined to shine brighter and brighter unto the perfect day. We must fall short in degree: but we differ not from God in kind. The divine justice is infinite, but it is what we know as justice: and mercy and pity and generosity and righteousness are with Him what they are with us.

The last inference is that the heavenly life consists, here and hereafter, in an inflowing and outflowing of the inspiring Divinity. This is Religion, and anything else is not worthy of the name. The early Christians understood it. Paul meant this by his 'putting on Christ.' Peter meant it when he said that we are 'partakers of the divine nature'; John meant it when he declared that 'he who dwelleth in love dwelleth in God, and God in him.' Nothing could possibly be clearer; and nothing could form a surer basis for a purely spiritual religion.

It is certain, then, that we are on the right road, and that we are on the winning side. The wonderful, mysterious, persistent Power we call 'God' is the inmost Life of all things, and it must prevail. As Frances Power Cobbe once put it, we are 'doomed to be saved.' We are



From a photo by W. F. Avey,

[Landport, Portsmouth.

MAJOR-GENERAL DRAYSON,
VICE-PRESIDENT OF THE LONDON SPIRITUALIST ALLIANCE, LTD.

Born April 17th, 1827.

Died September 27th, 1901.

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Imposition of the

being carried on by that dominant Power ; ay, against our knowing, or even against our will. In the meantime, we are not called to happiness, but to blessedness. This is a march, not a dalliance. The process of our discipline may not be joyous now, but grievous, and it may task all our faith and hope ; but the end shall be life—the higher, vaster, brighter life of the Unseen:

A VERY REMARKABLE GIRL.

In the course of his opening address to his class in St. Andrews University, on the 10th inst., Professor Knight spoke of a very remarkable American girl—blind, deaf, and dumb—who had been educated to read, assimilate knowledge, and attain to a culture so rare that now, at Harvard University, she had been out-distancing most of her competitors. He saw something of her this spring, at Boston, and, take it for all in all, it was his most remarkable experience in America. Helen Keller was born in June, 1880. When nineteen months old she had an illness which entirely deprived her of the senses of sight and hearing ; and, so far as speech was concerned, she then could only prattle. All her other powers, however, remained, and she had abounding physical health. Fortunately for her, she soon obtained the services of a teacher—Miss Sullivan—who is almost as remarkable a woman as herself ; and the singular success which attended Dr. Howe's efforts to educate Laura Bridgman, a much less capable girl, prepared the way for the triumph which had followed Miss Sullivan's labours. At the age of twelve, Helen Keller wrote the story of her life, up to date ; and it is the most remarkable child-autobiography in existence. The most remarkable thing to the student of psychology in this wonderful child's life is, Professor Knight continued, that we have, through her, explicit proof that the human mind can, in an abnormal development, go back in later years and remember the events of infancy, reproduce the pictures of the past, and reconstruct them adequately, so many things having 'leapt to light' out of the subterranean cave of consciousness. She was taught by the familiar finger-language, and also by lip-language, as the sense of touch remained not only intact, but probably more vivid because of her loss of others. What he wished, however, to emphasise was this—the clear proof given of the stupendous possibilities of human nature, in the fact that out of our submerged consciousness so much may ultimately arise. Many hundreds of words, which when first heard had no meaning whatsoever to a mere infant of days, rose up and came out clear into the light of day when the influence of her teacher stirred them ; and we now have in this girl—deaf, and blind, and still dumb—a consciousness so marvellous and unique that it will remain a field of study to psychologists for generations. To the ethical student and the religious thinker the development of Helen Keller's mind is of peculiar interest. Before her illness, as an infant, she could have had no idea of God or of immortality, except in the way in which (as Wordsworth put it) 'Heaven lies about us in our infancy.' But a conception of God and of the future has arisen out of those natal germs implanted in her consciousness from the first. She seems to have reached a theodicy, or doctrine of God, by stages, beginning with the notion of 'Mother Nature' and 'Father Nature,' proceeding thence to a definite conception of the personality of God. And, above all, she has attained to a belief in the everlasting centre of Good within the universe, and in Love as the crowning element in the life of all that lives. Her inner vision is such that she once said : 'I see things far, far away, which I could not see with external sight if I had it ; so I am not blind.' She said to the same interlocutor : 'I am never alone ; the thoughts of someone are always with me.'—*Edinburgh Evening Dispatch.*

WOOD GREEN.—We are asked to invite any friends living in the neighbourhood of Wood Green, New Southgate, Barnet, &c., who are desirous of inquiring into Spiritualism, to be kind enough to communicate with 'Inquirer,' 9, Leslie-terrace, Pembroke-road, New Southgate, N.

ABOUT HYPNOTISM.

(Continued from page 489.)

VII

The power of intellectual vision differs in different individuals ; and the mental horizon of some people is not far away. For some hypnotisers, 'The year One' was when Charcot or Liébeault began to experiment ; for others, it was when Braid found that staring at a bright object puts people to sleep ; those who have got a wider range of mental vision set the commencement of the era of Psycho-physics as far back as Mesmer ; but the fact is that Animal Magnetism may be found in far older times. As soon as the opponents of Mesmer found it growing difficult to maintain that the phenomena were not true, they raised the cry that Mesmer's theories were not new. Now this *ignoratio elenchi* cut both ways, for it was evidently in Mesmer's favour that his 'new-fangled notions' were, after all, old philosophical ideas. So both friends and enemies set to work to dig among old authors for passages that bore upon the subject. The result of the search was very remarkable. In what may be called the recent deposit, left by the generations immediately preceding, a great many highly Mesmerian passages were found which showed that the general trend of many of the brightest and most learned minds had for some centuries been in the same direction of philosophic speculation as that taken by Mesmer. Deeper down, the explorers came to the strata of mediæval pietism, and here, too, they found the same speculations, lying in a deposit of faith, and thickly incrustated with miracle ; and not only did they find the same speculations, but a number of similar facts, in an excellent state of preservation. Sinking lower still, they discovered, in the primary and secondary strata of ancient Greece and Rome, scattered fragments of opinions and practices that strangely resembled those of the magnetisers. Even the paleozoic ages of ancient Egypt and Assyria yielded specimens to the point, in the shape of painted and sculptured figures making gestures which were evidently intended for mesmeric manipulations.

French, German, and even English scholars interested themselves to collect passages to the point from Greek and Latin poets, and these passages almost make it seem that magnetic healing was so commonly practised in ancient days that a detailed or particular description of it was not considered necessary. In Galen, even in Hippocrates, what would now be called 'Animal Magnetism' is mentioned ; and something very like it finds a place in the speculations both of Plato and Aristotle. I need hardly say that, moreover, the Bible contains many references to cures of a magnetic nature ; indeed, it has been asserted, and apparently not in jest, that Animal Magnetism is as old as the human race, for Adam must have been in a magnetic slumber when the Lord performed the very serious operation of the extraction of a rib. Limits of time and space forbid me to go into this subject further than to quote a few of the striking passages found in the writings of Mesmer's more recent anticipators, as quoted by Colquhoun and other writers on Animal Magnetism. It must be remembered that all of the authors quoted were among the leaders of the science and philosophy of their age ; and that they did not hesitate to blend the deepest religious feeling with their philosophical and scientific speculations.

Vaninius, in his 'Arcana of Nature,' says :—

'By a strong imagining, that which is mentally conceived becomes executed in reality ; not only within the body, but outside.'

Avicenna, another great physician of the fifteenth century, says :—

'The imagination of man can act not only on his own body, but even on other and very distant bodies. It can fascinate and modify them ; make them ill, or restore them to health.'

Marcus Fienus, a Florentine physician, born in 1433, says :—

'A vapour, or a certain spirit, emitted by the rays of the eyes, or in any other manner, can take effect on a person near you ; but you may be sure that the action produced will be so much the more considerable, as the spirit

emitted is more abundant, and more animated by the imagination of the heart. It is not to be wondered at that diseases of the mind and of the body should be either communicated or cured in that manner.

Petrus Pomponatius, born in Mantua, in 1462, says :—

‘The cures daily performed by certain relics of saints are only the effects of the confidence and imagination of the patient; for physicians and philosophers know very well that if instead of the true bones of the saint, the bones of any animal were substituted, the cures would be as readily obtained.’

He thinks the influence of ‘a benevolent soul’ is wonderfully health-giving; and that :—

‘Some men are specially endowed with eminently curative faculties; the effects produced by their touch are wonderful; but even touch is not always necessary; their glances, their mere intention of doing good, are efficient to the restoration of health. The results, however, are due to natural causes.’

He further says :—

‘When those who are endowed with this faculty operate by employing the force of imagination and will, this force affects their blood and their spirits, which produce the intended effects, by means of an evaporation thrown outwards.’

Cornelius Agrippa, born in 1486, says :—

‘When the soul is gifted with a powerful imagination, it acquires strength effectual to the causing of health or of disease, not only in its proper body, but also in the bodies of others.’

Paracelsus, born in 1491, declared that magic ceremonies are useless; imagination and faith do all. He said :—

‘Imagination and faith can cause and remove diseases. Confidence in the virtue of amulets is the whole secret of their efficacy. It is from faith that imagination draws its power. Anyone who believes in the secret resources of Nature receives from Nature according to his own faith; let the object of your faith be real or imaginary, you will in an equal degree obtain the same results.’

Van Helmont, born nearly a hundred years after Paracelsus (1577), held opinions even more like those of Mesmer. He said :—

‘Magnetism is a universal agent; there is nothing new in it but the name. . . . Magnetism is that occult influence which bodies exert over each other at a distance by means of attraction and repulsion.’

This ‘universal agent’ Van Helmont called ‘Magnale Magnum,’ which, if a ‘fluid,’ was certainly not conceived by him as a fluid on this plane of material existence, for he says that it is not a corporeal substance, capable of being condensed, measured, and weighed; but an ethereal, pure, vital spirit or essence. This vital spirit penetrates all bodies, and in man has its seat in the blood, where it exists as a peculiar energy, which enables him by the mere force of his will and imagination to act at a distance, and to impress a virtue upon a very remote object, or to act upon it; but how this is done Van Helmont says he cannot tell, any more than he can say how the will causes the arm to move. Van Helmont also thought that we can impress upon things the properties which we wish them to have, as agents for the manifestation, or carrying out, of our will. He also says :—

‘All magical power lies dormant in man, and requires to be excited. This (need for excitation) is particularly the case if the subject upon whom we wish to operate is not in the most favourable disposition; if his internal imagination does not abandon itself entirely to the impression we wish to make upon him; or if he towards whom the action is directed possesses more energy than he who operates. But when the patient is well-disposed or weak, he readily yields to the magnetic influence of him who operates upon him through the medium of his imagination. In order to operate powerfully, it is necessary to employ some medium; but this medium is nothing unless accompanied by internal action.’

William Maxwell, a contemporary of Van Helmont, held similar ideas. He said :—

‘The vital spirit, or soul, is not only inside, but also extends outside the body. The vital spirit sets in motion rays that emanate from all bodies, and gives its own energy and power to them. The chief point in the cure of disorders is to fortify, multiply, and regenerate the vital spirit.’

Sebastian Wirdig, who belonged to the same generation, said :—

‘The whole world exists through magnetism; all sub-lunary vicissitudes occur through magnetism; life is preserved by magnetism; everything functions by magnetism.’

A number of similar passages are to be found in the works of these men; and to these must be added passages from other learned authors of the fifteenth, sixteenth, and seventeenth centuries, bearing more or less directly on the subject.

Now, two things will at once strike the reader: First, the constant insistence by all these writers on Imagination and Will. Secondly, that none of them hint at any practical means of utilising this ‘magnetism,’ to which they attribute such wonderful power. It is evident that when the Royal Commissioners declared that Mesmer’s extraordinary phenomena were due to ‘imagination,’ they employed that word in a very different sense from that in which those old worthies used it. The name ‘imagination’ has now come to mean merely *fancy*, and it is supposed to be the peculiar characteristic of artists and romancists; when imagination is attributed to anyone else, it is merely a polite way of saying that he is not truthful, or at least is self-deceived. But when used by the old writers, imagination has its proper sense of *image-forming faculty*, and the images thus formed in the mind were by those philosophers credited with an ‘occult’ power which could act with substantial effect not only on the body of the person who formed the images, but even on the bodies and minds of others, and sometimes actually upon inanimate things. Like will, imagination was considered ‘one of the powers of the soul’; and just as Maxwell called the will ‘the hand of the soul,’ so they might, perhaps, have called the imagination ‘the brain of the soul.’ Therefore, when the Royal Commissioners declared that the mesmeric phenomena were due to imagination (or to ‘imagination, imitation, and touch’), they reported wiser than they knew, if we understand the name ‘imagination’ to mean a power of the soul which, in conjunction with will, constitutes *creative energy*—an attribute of God, in which it used to be believed that man, under certain circumstances, partakes.

With regard to ‘will,’ on which all the writers I have quoted, and others who might be added, laid such stress, we have not yet all the facts before us that are necessary to form an opinion as to what they meant by that term; so I shall merely say now that they sometimes used the name ‘will’ as synonymous with ardent desire, and sometimes as synonymous with definite determination, as when we say of a person that ‘he knows what he wants.’ But the exertion of the will they speak of, the truly ‘occult’ energy, is a very different thing from the self-assertion, wilfulness, or obstinacy that act by overawing or terrorising others by visible signs suggestive of power, such as a commanding presence, an imperative voice, an overbearing manner, a pretence of knowledge, or an assumption of authority, all of which are theatrical, and may be only ‘put on’; and which bring into action a force that, although in a measure ‘occult,’ belongs to a different branch of Psycho-physics, a branch not yet understood, rather than incomprehensible.

But it is when we come to practical results that the immeasurable superiority of Mesmer to his predecessors appears. Some of them undoubtedly practised what might properly be termed ‘Animal Magnetism’; and this was particularly the case with Van Helmont, who seems to have even used ‘verbal suggestion’ among the plague-stricken inhabitants of Brussels, to whom he devoted himself when the other physicians had run away. But the magnetisers who preceded Mesmer, whether philosophers like Van Helmont, or empirics like Greatrakes, regarded themselves as the favoured possessors of some rare and special power, and *could not, or did not, instruct others in their art*. Mesmer taught the world that the mysterious and beneficent power can be evoked by anyone who strictly follows the rules he gave. He laid the foundation of a new system of treating disease; a system which is still in its infancy, because he himself did not see its full extent, and because its development was for a time arrested by a stupidity of the kind against which ‘the gods themselves fight in vain.’

It is because Mesmer put the power of alleviating suffering into the hands of every benevolent person, that we find so many, and such fervent, expressions of gratitude to him in the writings of his pupils and immediate followers. And it is because he gave a new science and art to the world that he is justified in speaking of his 'discovery.'

EXPERTO CREDE.

(To be continued.)

CHILD CONTROLS.

Among the band of controls, or spirit guides, of professional mediums, there is generally a child control, usually the spirit of a little girl, who is sometimes an Indian or black child, and generally very vivacious and playful. Such are those bearing the names of 'Daisy,' 'Frieda,' 'Cissie,' or 'Maudy'; and although the manifestations in which they take part may continue during a space of many years, they always maintain their original personality, and never seem to grow any older. This fact is frequently commented upon with surprise, as we are always led to believe that those who die—or rather leave this world—as infants or little children, grow up to maturity in the spirit land. Dr. Paul Gibier's 'Remarks on Maudy' seem to throw some light on this subject, and I will therefore translate the passage in which they occur. This is at the conclusion of his account of his experiments with Mrs. Salmon in New York; and my translation is from the German in 'Psychische Studien' of September of this year, and not from the original French.

'Observations upon "Maudy."—She speaks only English. She says that some forty-five years ago, while she was yet an infant in the cradle, she, and her whole family, were killed by Indians in the "Far West." Ten years ago I asked her how it was that, as it was so long ago since she had died, she did not look older. Her answer was that, in the first place, she had not died—she had only changed her condition; and that in the spirit-world development was not so rapid as in this. As since that time I have remarked no perceptible change in her form, manner, or speech, though the latter is perhaps rather more serious, some months since I put the same question again. She replied that after having taken that form some twenty-five years ago, she was known by it to her spiritistic friends and it was easier to materialise in an already well-known form than in that of a different and older person; that to do this would alter the conditions and would demand more power. Her voice is that of a child of six or eight years old, with the corresponding imperfectness of pronunciation and expression. When, as frequently happens, she has been speaking for several minutes together, her voice will sometimes bear a resemblance to that of the medium, especially in its nasal tone, and this leads naturally to the suspicion that Mrs. Salmon is a ventriloquist. But when we hear the same voice proceeding from a little materialised figure of not more than three feet in height, a figure which plays around the spectators and allows them to touch it with their hands, while the medium is bound in the cabinet or confined in the cage, we are forced to look for some other explanation. I have seen "Maudy" at least twenty times and always the same; with her pretty little round face, big blue eyes, and fair hair. When she comes out of the cabinet, she is usually clad like a little girl, in a loose nightgown, with bare feet, who wishes to say good-night to the friends of the family. Her figure is so familiar to me that I immediately recognised it in a "psychic" chalk portrait, and in a similar photograph, taken on two different occasions away from my laboratory. She is lively and witty and often laughs at her own rather sarcastic remarks; her laugh being quite different from that of the medium. With apologies to Mrs. Salmon, I may just say, that in the frequent conversations which we have had with her I have found no trace of the liveliness of thought and brightness of intellect which characterise "Maudy."

M. T.

THE REALITY OF MIND.—The new psychology deals with mind as the governing principle, and reveals the body to be purely an effect. It is mind alone which feels, thinks, acts. In the body there can be no possible means be any sensation. Mind alone experiences pain and pleasure. Through its faculty of locating these in the body we are deceived into thinking that there is the seat of sensation, there is the cause. And this self-deception is so universal and of such long standing that we refuse to be convinced to the contrary.—'Light of Truth.'

PREVISION AND PREDICTION.

In 'LIGHT,' of August 17th, there was an article on prevision, in which the statement was made that 'the testimonies to prophetic perception on the part of sensitives are so numerous that neither "accident" nor "coincidence" will account for them.' That no doubt is true, but when one tries to discover the references to these testimonies I regret to say that carefully-recorded instances of the predicted occurrences before the event are difficult to find. In 'LIGHT,' October 5th, 'An Occasional Contributor' relates an instance of fulfilled prediction in which the true method of procedure in regard to these interesting phenomena is given. A note, with full particulars, is forwarded to you, so that you are able to confirm the actuality of the prevision by comparison with the subsequent events.

For some time I have been trying to apply the scientific method to the investigation of this subject, which to ordinary minds seems so wonderful and perplexing, and I have had many very excellent results; but unfortunately nearly all my verified predictions have been with private sensitives, and I have been restricted from giving details of the results for private reasons.

I have lately been the recipient of predictions from two of the mediums—Mrs. Manks and Mrs. William Paulet—mentioned in the communication of October 5th. On July 11th, my wife visited Mrs. Manks, who gave a prediction of an illness which was to affect me 'before very long.' She described me suffering from severe internal pains. There was a want of definiteness as to time, and my wife was naturally anxious to find out if this would interfere with our arrangements then in progress as to our contemplated holiday on the Continent. The medium said: 'You can go there,' but added, 'Your husband must be very careful of what he eats and of cold.' We went to France, and, suffice it to say, that I was obliged to return home suffering from the effects of poisoning from eating shell fish and exposure to cold—the prominent symptoms being severe internal cramps as described.

The prediction given by Mrs. Paulet was in regard to the death of President McKinley. It was extremely exact as to time—a rather rare circumstance—as the recognition of time in prediction is usually the faulty element.

Mrs. Paulet was staying with friends of mine in the country at the time of the President's assassination. The gentleman writes to me thus: 'In the course of the day in which the news of the shooting of President McKinley reached us, Mrs. Paulet said to me he would pass away.' He continues: 'Some few days afterwards, when the accounts given by the doctors in attendance were so much more favourable, I mentioned the matter to her, saying how pleased I was to receive such good news. Mrs. Paulet did not, to my astonishment, at once respond, but after some moments of serious thoughtfulness said, "The President will pass away." I saw Mrs. Paulet on Tuesday, September 10th, President McKinley having been shot on Friday afternoon, the 6th. She then made to me the same statement and on the next day made a more definite prediction, even in face of the following favourable bulletin published that day: "The President's condition this morning is eminently satisfactory to the physicians; if no complication arises a rapid convalescence may be expected." She said, "I see that he will pass away on Saturday morning next, between two and half-past two." He passed away on Saturday morning, the 14th, as predicted, at a quarter past two.'

I have personally asked several of our public mediums who are bravely working for the elucidation of Nature's mysteries, to help me, and they have promised to send me any previsions of public importance. I hope any private or public medium not directly appealed to will send me any definite previsions they may receive, to be recorded and tabulated by me, so that the laws and conditions of successful prediction may, if possible, be formulated from a sufficient number of instances.

I appeal to you, Sir, to assist me in this important investigation and kindly receive any communication and forward it to me.

MEDICUS.

REINCARNATION.

cepting the term 'reincarnation' in its usual meaning, seems to me a view of it has been passed over that might harmonise the ideas of those who favour and those who are against it. May it not be a law for the undeveloped that he needs more experience of this earth-life than one who has attained certain status of knowledge and refinement, and thus be a *partial* law, and not a general one? It is easy to understand that such advanced spirits as 'Imperator,' 'Doctor,' and 'Prophet,' who gave Stainton Moses 'Spirit Teachings,' would need it, and therefore, although they have been two thousand years in the next world, they know nothing of the present. On the other hand, many people have said that they remembered their former incarnations, among them Anna Kingsford; but I think the strongest argument is that the whole Oriental world has always believed in a world that has studied the powers of the human soul and its relation to the great Central Soul more deeply than we of the West have done.

I cannot agree with your correspondent of September who pooh-poohs it, and thinks it absurd. The idea of reincarnation cannot have had so wide-reaching and long-continued a life without some truth in it.

To say that the *inequalities of life are nothing*—that the one living in indigence and suffering has a better chance of the spiritual life than one born to affluence and self-indulgence—is an amazing generalisation and confusion of individualities, combinations of circumstances, and degrees of advancement; and the application of the saying 'suffering is good for the spiritualisation of the soul' to cases where the squalor and misery are so great that they generally end in blunting any sensibility it might finally possess, with a hardening of the whole nature, is wholly contrary to the facts of the case.

On a subject so wide-embracing as reincarnation one must take in the *whole* of mankind, not the picked instances. There is no doubt that affluence and self-indulgence are often rewarded, but there are many cases where prosperity is the result of a happy condition, a fine heredity, and a congenitally noble nature. Spirituality cannot but be apportioned to qualities and conditions so apparent.

Let us imagine the condition of a savage, whose instincts are ferocious and sensual, with perhaps a mitigating *preference* (hardly anything stronger) for his wife and child. To advance him in the scale of being, some vibrations of sensibility must be put in him. We can imagine him reincarnated among the ruins of a large city, with degraded parents and squalid surroundings, all his savage instincts still alive in him, and open to all the coarse vices of so-called civilisation. He suffers his wife; is brought up for trial with all the pomp and ceremonial of the Court of Justice; imprisonment; condemnation to death; the appeals of the chaplain to his consciousness; then the terrible ordeal of the morning of execution—all these experiences must rouse some faint vibrations of sensibility in him, and those once stirred, form the germ of future advancement in subsequent reincarnations, till he arrives at the stage where he is educated and refined. It is at this point that I do not see the need of another reincarnation, but that he is ready to take up his renewed advance in the next world.

Jonathan Hawthorne, in his novel of 'Transformation,' makes a beautiful use of the idea of the advance of a soul in the person of a young Italian Count, who was at first only a creature like a Greek fawn, but who, having killed a man on a sudden impulse, was brought, by the thoughts born in him at the event, to a higher grade of humanity, and developed into a thoughtful being.

To sum up: The endless complexities and multitudinous differences in each one's life experience make it impossible, to apply one hard and fast law to all people alike. We are all too apt to generalise; it is so easy, and looks so comprehensive.

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When we consider that materialisations—the most subtle and delicate of all phenomena—can only be produced under the most perfectly harmonious conditions, I think it is obvious to everyone that Mr. Nock himself proves that the manifestations could not have been materialisations at all.

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87, Salisbury-road,
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I have been a Spiritualist for over thirty years, and have attended many sances for materialisation and other phenomena, both in London and Liverpool, and have endeavoured, to the best of my ability, to sift the wheat from the chaff and to hold fast to the true. I may also say that I have had much better opportunities than most of Mrs. Mellon's critics for observing her mediumship and character, and my firm opinion is that she is an honest and trustworthy medium, and would scorn to produce fraudulent phenomena under any conditions.

It appears to me that the Spiritualists of Liverpool have made little or no progress in the scientific method of investigating the phenomena, but are just where they were some fifteen years ago, and still expect to receive, under any and every condition, phenomena to order. I am quite in favour of proper test conditions under which sances should be held, but I must admit that I have never yet seen tests applied—however perfect the committee appointed for the purpose of devising them have thought them to be—but some of the members of the sance were dissatisfied, and at the close have even made the suggestion that the said committee devised the test in such a way as to give the medium an opportunity to produce fraudulent phenomena, so that they might get converts to Spiritualism or money in aid of the society. How is it, may I ask, that in the sance room people will openly impute dishonesty to other members and yet would never think of doing such a thing in their ordinary business transactions with them? This is only one of the many hard problems that Spiritualists have to solve and to find a remedy for before we can have good sances. Let us hope that as we obtain more knowledge we may be able and willing to exhibit more charity one toward the other, and thereby give good conditions and so get better results without harassing the life out of the poor medium.

H. J. CHARLTON.

7, Laburnum-road,
Fairfield, Liverpool.

[We have received other letters in relation to the question at issue, but the above must suffice. Enough has now been said on the subject.—ED. 'LIGHT.']

Planchette.

SIR,—In answer to your correspondent, 'W. A.,' I would like to offer the following remarks. Some four years ago, feeling somewhat fatigued by the lengthy process of getting communications by means of table-tilting, I procured a dial planchette—one bearing the name of Hudson Tuttle, Berlin Heights, Ohio. This psychograph has, as a foundation, a thick cardboard nine inches square; on the face of the cardboard the alphabet is printed, and also the numerals one to ten. There are the words 'Yes,' 'No,' 'Good-bye,' and 'Don't know.' These letters, words, and numerals are printed on the outer edge of a circle, the diameter of which is about seven inches. In the centre of this circle, and firmly affixed to the cardboard, is a block of wood about three inches square. The upper surface of this block has a circular channel on it, and in this channel run balls. Over the balls is placed a circular piece of hard wood, about five inches in diameter, and attached to the outer edge of this is a pointer. The upper piece of wood is attached to the lower block by an ordinary screw, so that the portion of the screw without thread forms a spindle upon which the upper plate revolves.

I found in my planchette that the lower block of wood was too soft, and the balls appeared to be simply ordinary shot; the consequence being that after a time, owing to the shot not being perfectly spherical, the dial became irregular and now and then 'jammed.' I therefore removed the original lower block of wood, and also the shot, substituting a mahogany block, turned true on the lathe, and in bicycle bearing balls. I found this alteration made the working of the planchette all that could be desired. I have received many communications by means of this planchette, of a most inspiring and noble character, and although I now am able to receive communications by automatic writing, that is to say, by simply holding pen or pencil and allowing the communicating intelligences to use my hand, I would not part with my psychograph on any account. Should 'W. A.,' however, like to see the instrument I should be pleased to assist him as far as I possibly can.

G. TAYLER GWINN.

Eastbourne House,
Carnarvon-road,
Stratford, E.

'The Ethics of Suicide.'

SIR,—Your correspondent, F. B. Doveton, who excites himself into so many italics in defence of suicide, may care to know that I have read his letter in the current issue of 'LIGHT,' and have nothing to add to my previous statements on the subject.

In reference to the trivial side issue he raises in his closing remarks, I have only to say that names (whether in 'Who's Who?' or elsewhere) are of no value or relevance in a discussion of principles; they can neither lend sanction to truth nor validity to error. I, therefore, continue to sign my initials.

D. G.

SIR,—I should like, if possible, to modify the effect of my previous letter on this subject in 'LIGHT' of the 5th inst. It was written in rather a careless mood, and I should be deeply pained if it influenced others to their own detriment.

But I thought that it was needful to protest against those who so self-righteously denounce suicide as being an almost unpardonable sin, and who ignorantly predict a hell of suffering for the unfortunate one who throws himself away from physical conditions. Such a lack of charity and insight is deplorable. How can these 'superior' persons know anything of the inner mind of the suicide, who is possibly driven to the act by an agony of suffering and shame?

Of course, there are degrees of suicide; and no doubt some instances in which the deed is quite unjustifiable. In such cases the individual must suffer as he realises the folly of his action. But I wish to emphasise the fact that we have no right to sit in judgment on our fellows when we cannot possibly know their full circumstances. Even if we could know their circumstances we should remember Charles Reade's advice, 'Put yourself in *his* place.' We should be careful lest, in condemning others, we also condemn ourselves.

Finally, I should like to put the following question: Which is the greater offender, he who robs only himself of his physical life, or he who robs a multitude of their right to happiness by upholding an unjust social order which coldly denies the fact of Human Brotherhood?

Ramsgate.

G. W. READING.

SIR,—It is a matter for deep sorrow that anyone should be found to advocate suicide; and it is with keen regret that I notice one or two of your correspondents putting forth the statement, 'one's life is one's own,' a belief in such a plea justifying, to some extent, according to their mode of reasoning, their advocacy of suicide.

One's life, however, is not one's own, but is inextricably interwoven with all that which exists in the manifested Universe. All modes of being, all forms of manifestation, though so vastly differentiated, are essentially one. And as from the one Eternal Source they were outbreathed, so to that Source will they eventually return. It is this oneness with all that is which causes, or should cause, those who realise it to look at life, in its varied phases, with such comprehensive vision. It is a realisation of this unity at the back of all diversity which is so essential to our proper conduct, to our right thinking, and consequent right acting.

Let me venture to say to Mr. F. B. Doveton that we cannot 'think the smallest thought, or do the smallest act with impunity.' For good or evil our thoughts, even the most trivial, go out into the haunts of men and find a resting place, sometimes, even, returning to us who sent them forth. Action is the outcome of thought, and as each action, again however trivial, brings its corresponding effect, which effect in its turn becomes a fresh cause, we can see how careful we should ever be both as to thought and action.

The lot of the suicide on the other side is generally far from pleasant, and is often disastrous; for having been torn from his physical body, in most cases whilst in full health and strength, he is not prepared for the separation of the principles, as he would be in the case of old age or disease, where the hold of earthly desires upon the entity is more or less weakened. He would, therefore, be attracted to the lowest sub-division of the astral plane. The case of the suicide has been very aptly compared to the tearing of a stone out of an unripe fruit, a great deal of the grossest astral matter still clinging to the personality, and holding him down to the sub-division of the astral plane referred to above.

Much that seems appallingly unjust around us, many of those awful circumstances which drive such great numbers of the human family to suicide, would loom so very differently upon the mental horizon if the twin doctrines of Karma and Reincarnation were understood and accepted, for then we should see that everything is of our own making, whether of good or evil; that what we are is but the result of what we have been in past lives; and that this physical life is most important because it gives us the opportunities to work out

I think it is only my duty to testify to what I consider were genuine phenomena obtained at these sances; and I, with others, was sorry to notice that at the conclusion of each sance Mrs. Mellon was very exhausted, which makes her friends think that she is not so strong and robust as she was when here last, some fifteen years ago; and would advise her to sit only with sympathetic friends at her sances, and not in a large mixed circle.

I have been a Spiritualist for over thirty years, and have attended many sances for materialisation and other phenomena, both in London and Liverpool, and have endeavoured, to the best of my ability, to sift the wheat from the chaff and to hold fast to the true. I may also say that I have had much better opportunities than most of Mrs. Mellon's critics for observing her mediumship and character, and my firm opinion is that she is an honest and trustworthy medium, and would scorn to produce fraudulent phenomena under any conditions.

It appears to me that the Spiritualists of Liverpool have made little or no progress in the scientific method of investigating the phenomena, but are just where they were some fifteen years ago, and still expect to receive, under any and every condition, phenomena to order. I am quite in favour of proper test conditions under which sances should be held, but I must admit that I have never yet seen tests applied—however perfect the committee appointed for the purpose of devising them have thought them to be—but some of the members of the sance were dissatisfied, and at the close have even made the suggestion that the said committee devised the test in such a way as to give the medium an opportunity to produce fraudulent phenomena, so that they might get converts to Spiritualism or money in aid of the society. How is it, may I ask, that in the sance room people will openly impute dishonesty to other members and yet would never think of doing such a thing in their ordinary business transactions with them? This is only one of the many hard problems that Spiritualists have to solve and to find a remedy for before we can have good sances. Let us hope that as we obtain more knowledge we may be able and willing to exhibit more charity one toward the other, and thereby give good conditions and so get better results without harassing the life out of the poor medium.

H. J. CHARLTON.

7, Laburnum-road,
Fairfield, Liverpool.

[We have received other letters in relation to the question at issue, but the above must suffice. Enough has now been said on the subject.—ED. 'LIGHT.']

Planchette.

SIR,—In answer to your correspondent, 'W. A.,' I would like to offer the following remarks. Some four years ago, feeling somewhat fatigued by the lengthy process of getting communications by means of table-tilting, I procured a dial planchette—one bearing the name of Hudson Tuttle, Berlin Heights, Ohio. This psychograph has, as a foundation, a thick cardboard nine inches square; on the face of the cardboard the alphabet is printed, and also the numerals one to ten. There are the words 'Yes,' 'No,' 'Good-bye,' and 'Don't know.' These letters, words, and numerals are printed on the outer edge of a circle, the diameter of which is about seven inches. In the centre of this circle, and firmly affixed to the cardboard, is a block of wood about three inches square. The upper surface of this block has a circular channel on it, and in this channel run balls. Over the balls is placed a circular piece of hard wood, about five inches in diameter, and attached to the outer edge of this is a pointer. The upper piece of wood is attached to the lower block by an ordinary screw, so that the portion of the screw without thread forms a spindle upon which the upper plate revolves.

I found in my planchette that the lower block of wood was too soft, and the balls appeared to be simply ordinary shot; the consequence being that after a time, owing to the shot not being perfectly spherical, the dial became irregular and now and then 'jammed.' I therefore removed the original lower block of wood, and also the shot, substituting a mahogany block, turned true on the lathe, and $\frac{1}{4}$ in. bicycle bearing balls. I found this alteration made the working of the planchette all that could be desired. I have received many communications by means of this planchette, of a most inspiring and noble character, and although I now am able to receive communications by automatic writing, that is to say, by simply holding pen or pencil and allowing the communicating intelligences to use my hand, I would not part with my psychograph on any account. Should 'W. A.,' however, like to see the instrument I should be pleased to assist him as far as I possibly can.

G. TAYLER GWINN.

Eastbourne House,
Carnarvon-road,
Stratford, E.

'The Ethics of Suicide.'

SIR,—Your correspondent, F. B. Doveton, who excites himself into so many italics in defence of suicide, may care to know that I have read his letter in the current issue of 'LIGHT,' and have nothing to add to my previous statements on the subject.

In reference to the trivial side issue he raises in his closing remarks, I have only to say that names (whether in 'Who's Who?' or elsewhere) are of no value or relevance in a discussion of principles; they can neither lend sanction to truth nor validity to error. I, therefore, continue to sign my initials.

D. G.

SIR,—I should like, if possible, to modify the effect of my previous letter on this subject in 'LIGHT' of the 5th inst. It was written in rather a careless mood, and I should be deeply pained if it influenced others to their own detriment.

But I thought that it was needful to protest against those who so self-righteously denounce suicide as being an almost unpardonable sin, and who ignorantly predict a hell of suffering for the unfortunate one who throws himself away from physical conditions. Such a lack of charity and insight is deplorable. How can these 'superior' persons know anything of the inner mind of the suicide, who is possibly driven to the act by an agony of suffering and shame?

Of course, there are degrees of suicide; and no doubt some instances in which the deed is quite unjustifiable. In such cases the individual must suffer as he realises the folly of his action. But I wish to emphasise the fact that we have no right to sit in judgment on our fellows when we cannot possibly know their full circumstances. Even if we could know their circumstances we should remember Charles Reade's advice, 'Put yourself in *his* place.' We should be careful lest, in condemning others, we also condemn ourselves.

Finally, I should like to put the following question: Which is the greater offender, he who robs only himself of his physical life, or he who robs a multitude of their right to happiness by upholding an unjust social order which coldly denies the fact of Human Brotherhood?

Ramsgate.

G. W. READING.

SIR,—It is a matter for deep sorrow that anyone should be found to advocate suicide; and it is with keen regret that I notice one or two of your correspondents putting forth the statement, 'one's life is one's own,' a belief in such a plea justifying, to some extent, according to their mode of reasoning, their advocacy of suicide.

One's life, however, is not one's own, but is inextricably interwoven with all that which exists in the manifested Universe. All modes of being, all forms of manifestation, though so vastly differentiated, are essentially one. And as from the one Eternal Source they were outbreathed, so to that Source will they eventually return. It is this oneness with all that is which causes, or should cause, those who realise it to look at life, in its varied phases, with such comprehensive vision. It is a realisation of this unity at the back of all diversity which is so essential to our proper conduct, to our right thinking, and consequent right acting.

Let me venture to say to Mr. F. B. Doveton that we cannot 'think the smallest thought, or do the smallest act with impunity.' For good or evil our thoughts, even the most trivial, go out into the haunts of men and find a resting place, sometimes, even, returning to us who sent them forth. Action is the outcome of thought, and as each action, again however trivial, brings its corresponding effect, which effect in its turn becomes a fresh cause, we can see how careful we should ever be both as to thought and action.

The lot of the suicide on the other side is generally far from pleasant, and is often disastrous; for having been torn from his physical body, in most cases whilst in full health and strength, he is not prepared for the separation of the principles, as he would be in the case of old age or disease, where the hold of earthly desires upon the entity is more or less weakened. He would, therefore, be attracted to the lowest sub-division of the astral plane. The case of the suicide has been very aptly compared to the tearing of a stone out of an unripe fruit, a great deal of the grossest astral matter still clinging to the personality, and holding him down to the sub-division of the astral plane referred to above.

Much that seems appallingly unjust around us, many of those awful circumstances which drive such great numbers of the human family to suicide, would loom so very differently upon the mental horizon if the twin doctrines of Karma and Reincarnation were understood and accepted; for then we should see that everything is of our own making, whether of good or evil; that what we are is but the result of what we have been in past lives; and that this physical life is most important because it gives us the opportunities to work out

own salvation by applying the knowledge of these things to the problems of our existence, and so moulding present life period in such a way as to send us a step on in the next. Neither is this desire for self-advancement selfish, for remember that the fall or rise of one son of manity lowers or uplifts the race ; for, as I have already said, we can dissociate ourselves from nothing in the manifested Universe.

Would that all men could realise this oneness, and their proper relation to all things ! Would that all men could realise those indispensable factors in human existence— Karma and Reincarnation ! Then there would be no more advocacy of suicide, for its present advocates would understand the folly, the wrong, of it, and the awful results which are likely to ensue.

Highgate, N. G. W. GUYENETTE.

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'How should he be blest ? He lifted sacrilegious hands against the shrine in which the All-Wise had placed his spirit for its progress and development. He wasted opportunities, and destroyed, as far as he was able, the temple in which dwelt the Divine spark, which was his portion. He sent forth his spirit, alone and friendless, into a strange world where no place was yet prepared for it. He impiously flew in the face of the Great Father. None lifts the hand of suicide against himself save where the disordered mind has lost its power of judgment. When the cord of earth life was severed, the spirit found itself in darkness and distress. For long it was unable to sever itself from the body. It hovered round it even after the grave had closed over the shrine which it had violated. It found no rest, no welcome in the world to which it had come unbidden. Life is a journey, a conflict, a development. The journey is uphill, and the way is thorn-beset and difficult. You cannot change the unalterable ; you cannot reach the perfect God save after a conflict with evil. Man—an immortal spirit, so we believe, placed in earth life as a school of training—has simple duties to perform, and in performing them is prepared for more advanced and progressive work. He is governed by immutable laws, which, if he transgresses them, work for him misery and loss, which also, if respected, secure for him advancement and satisfaction. This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead.'

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(GEM.)

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North House, Eastbourne.

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